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UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

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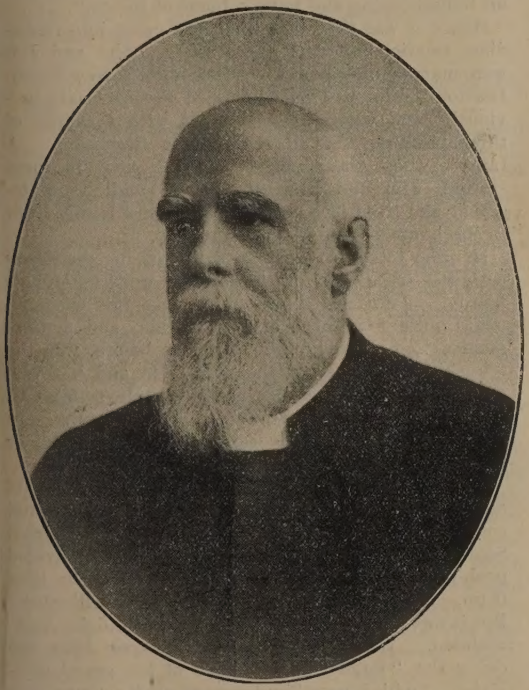


Rev. DENDY AGATE, B.A.

ALTRINCHAM.

Rev. Dendy Agate was educated for the Unitarian ministry at Manchester New College, London, 1868-75, graduated B.A., of London University, 1873; became minister, Hunslet, Leeds, 1875-78; Scarborough Unitarian Church, 1878-82; Brookfield Church, Gorton, Manchester, 1882-93; Superintendent Missionary, Manchester District Association, 1893-98; Altrincham, Dunham Road Chapel, 1898——. During his work as missionary of the Manchester District Association four new churches were established—Mill Street, Bradford; Chorlton-cum-Hardy; Heaton Moor; and Urmston, three of which have maintained a healthy existence. He has worthily and efficiently filled many denominational offices, having been secretary of the Manchester District Association of Churches and of the Unitarian Home Missionary College; Treasurer, Ministerial Fellowship; President of the Manchester District Association of Churches, of the Manchester District Sunday School Association, and of the Provincial Assembly of Lancashire and Cheshire; member, Advisory Committee of Lancashire and Cheshire; Vice-president, The Widows' Fund, Lancashire and Cheshire; member of the Council of the British and Foreign Unitarian Association, and in 1899 was its anniversary preacher; member of Committee of the National Triennial Conference. He was editor of the "Sunday School Hymn Book," has written several hymns which have become widely used, and is the compiler of a book of prayers for Sunday Schools As a senior minister in the Manchester District Mr. Agate has taken a prominent part in its activities, and his 16 years' ministry at Altrincham has created strong affection between the congregation and himself, as was signally manifested during a breakdown in health, 1908, when the congregation generously provided the means for a visit to the Continent to assist in the completion of his recovery. The success of the recent effort to raise the Centenary Fund under his chairmanship was due in no small measure to his tact, business ability and power of organisation. Mr. Agate also occupies various public positions in Altrincham, being a member of the Education and Free Library Committees, Chairman of the Managers of the Stamford Park Schools, and of the Oxford Local Committee, and President of the University Extension Society.

A CHURCH APPEAL.

We earnestly appeal to all persons who believe in these high principles and ideals, to help us create here a strong and influential religious society, which shall not only embody them in its own life, but endeavour, with steadfast and earnest purpose, to make them prevail in the community. Join hands with us

"To build the Universal Church,
Lofty as in the Love of God,
And ample as the Wants of Man."

Home Circle.

The Immanent God.

Thou great and viewless Power divine,
The whole creative scheme is Thine,
In starry worlds beyond the sky,
In forms that swim or walk or fly.

Were I to seek earth's farthest bound,
Or journey through its depths profound,
'Mid tenants of the rayless deep,
Or those that in dark caverns creep,

Or wing my way from East to West
With futile hope to flee Thy quest,
To verdant South or ice-bound pole,
By craft or force to hide my soul:

Thou wert "behind me and before,"
In beating heart, on wave-lapped shore,
In moral sense, on mountain side,
In joy and grief, whate'er betide.

No woes of earth or powers above,
One soul can sever from Thy love.
My God! I cannot go from Thee,
I'm Thine to all eternity! E. R. H.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER II.—BUSINESS TROUBLES.

Soon after this John Benson asked Jim to go into partnership with him in his tailoring business. Jim had little or no capital to put into the concern, but it was arranged that he should manage the work at the shop while John went out looking after orders. Taking it as a sort of promotion, and an opening of a good prospect, Jim accepted the offer.

Of course, John was years older than Jim, and the financial affairs of the business were in his hands. The younger brother trusted the elder. Jim worked hard at the shop while the elder partner was mostly out, supposed to be actively canvassing for more trade. John had a ready tongue. He was for a time prominent amongst the Learton Congregationalists, and was a frequent speaker at meetings of the Temperance movement. It may be that he spent too much time in public work, for he seemed to be pushed forward by people of influence into various public affairs. This rather flattered John's sense of his self-importance, and he fell into the temptation of neglecting business in his attention to other things. This he could not do without spending money; and as he liked to appear well off when he really had nothing to spare, money that should have been used to pay his trade accounts was spent in keeping up appearances before the world.

Jim meanwhile shared the responsibility of partnership, but was really working for poor wages, and sometimes did not even get them because there was not cash available to pay him. Though Jim began to feel very uncomfortable he was comparatively ignorant of the way matters were going, for the business accounts were left to John. Before long John told him that owing to misfortune and bad debts it was impossible to pay the many accounts owing. They had to come to some arrangement with their creditors; and John saw that it was needful that he should get away from all his public work and give closer attention to business, so he advised that they should remove to Bramham, a town some forty miles away, and start business again. This was agreed to. And it was decided that Jim should get married and set up housekeeping and have a home of his own.

Hence it was that Elizabeth now came into immediate relationship with these affairs. She and Jim were married quietly at a register office in New Street, Learton. John had been married several years previously, and was already blessed with a family of three children. So all removed to Bramham. A tailor's shop was opened and the new business started. Jim and Elizabeth got a small house together and lived in a cottage. John and family lived in the house behind the tailor's shop.

In order to add to Jim's very limited income Elizabeth was induced to do the laundry work for John's family. John put some energy into the business, made quite a number of new friends, and matters seemed to be going well. Jim, as before, was the "working" partner at the shop. He and his wife were careful, they were both total abstainers from all forms of alcoholic liquors, and, of course, having been an active temperance advocate John was an abstainer too.

But John loved company, and he got into a sort of company that did not do him any good. He did not continue his total abstinence principles very long. Some of the friends whose acquaintance he cultivated pooh-poohed this "teetotal nonsense," and he gave it up. He thought it paid him to keep in with them. But it was quite the other way. For again debts accumulated. While Jim was hard at work John was doing the "large" among some of his grand associates. To his horror Jim began to see the way things were going, for one day John walked into the shop in a state of intoxication.

Within a little over three years three children had been born to Jim and Elizabeth. Owing to an outbreak of scarlet fever two of these died. Along with family trouble business difficulties increased. Jim was never sure of getting his wages. What he could get was irregular and in part. And at the same time John's family owed an increasing sum to Elizabeth for laundry work. Why did they tolerate such treatment? It was not without some plain speaking on Elizabeth's part. She was very straight in her mode of expression, and when she could contain herself no longer she would tell John's wife very freely what she

thought about it. And Jim complained repeatedly to John. But they felt so dependent, and so fastened in the complicated web of John's affairs that they could not see how to get out of the maze of difficulties growing upon them. They were young and inexperienced, and were learning wisdom at a cost that was bitter and severe. John and his wife had such persuasive ways with them that the younger couple over and over again agreed to be put off with promises which were never fulfilled.

One day two officers came to the shop with a warrant for the arrest of John for debt. But John had disappeared. They demanded from Jim that his whereabouts should be revealed. He could not tell, he did not know. He was kept busy at his work and did not dream that matters were as bad as they really were, and had no idea where his brother was.

"But you are his partner."

"Yes, unfortunately, I am."

"Well, if we cannot find your brother we must take you."

So Jim was taken to prison. If ever the iron entered into his soul it was then. Some would say it was his own fault; that he was blameable for letting matters come to such a disastrous climax. Ah, it is easy with some people to sit in judgment on another. They are usually certain that their judgment is right, when maybe it is utterly wrong. Human life is such a complicated tangle that surface appearances cannot truly indicate the real case to be judged. Peculiarities of temperament, circumstances that cannot be explained, the proneness to being too trustful or too easily wheedled into trusting, the fact of being firmly enmeshed in the coils drawn by another, and the feeling of dependence and powerlessness, and a whole host of other elements reside in such a problem, which no outside judgment can properly take into due account. Jim did not get into debt. He had not spent the resources of the business. Only by the deft fingers of his wife who used her knitting hook to good advantage in making pretty woollen goods for which privately she found a ready sale, was the wolf kept from the door of Jim's household. Elizabeth could not bear the thought of being in debt, and she kept matters straight so far as Jim's private affairs were concerned, though they had to be very careful to do it. No one felt more deeply than Elizabeth how undeserved was this imprisonment of Jim. She knew how diligently he kept to his work, how steady he was in his habits, how honourable in his efforts to do his duty and pay his way and be able to hold his head up before the whole world.

And now her Jim was in prison! Oh—as soon as Elizabeth heard of it she felt that she could have torn the prison walls down. In a passion of righteous resentfulness she went up to John's house and demanded to know where John was. John's wife did not know, could not say. Then Elizabeth burst forth in the storm of her passion and delivered her very soul in anger at John's wife. She said it was the innocent suffering for the guilty, that the extravagant family that considered themselves so superior had brought ruin and disgrace—undeserved—upon Jim and his home, that Jim was now where John ought to be, that she, Elizabeth, had toiled and slaved for them and their's without getting what was owing to her, depriving herself of necessities while they were living in plenty, and now she demanded to know what was going to be done to get Jim out of prison.

And after her storm had spent itself, and John's wife had broken down into tears, Elizabeth went back to her home sore in spirit and heavy of heart, and overwhelmed in her deep feeling of utter loneliness. One thought was ever recurring in her mind: Oh, the outrage of it—that Jim should be in prison!

(To be continued.)

THE TRUE WORSHIP.

I think it can be shown that we Unitarians have a cause worthy of our loyalty and whole-hearted support. It is the great central aim of Unitarian Christianity to convince the world that worship offered to any being but God our Father is a form of idolatry, and that it degrades the soul to pray to any created thing. This is our glorious mission—to call upon the nations of the world to cease from their worship of idols and departed heroes, and to bow down before the One living God, who is Lord of lords and King of kings. "We worship God, and God alone." —E. Ceredig Jones.

RELIGION AND AMUSEMENTS.

My father was a strict Methodist: cards, dancing, and theatres were frowned upon. I do not remember that we ever questioned our father's wishes, but in the present day times have changed. To say to a child, "Dancing, cards, and the theatre are totally bad, you must have nothing to do with them," would be apt to arouse rebellion and argument. "Why are they bad?" would be asked. With my large family of children, with so many different dispositions to handle, I take a different stand. I make it with each one a matter of conscience. I show them the association each amusement has with the bad,—cards with the gambling table, dancing with the dance hall, and the theatre leading at times to a carelessness in the choice of plays. Cards in themselves in the family circle cannot be worse than dominoes or checkers; dancing among friends in a private family no worse than calisthenics in the schoolroom; the theatre with a clean play no worse than reading the story acted. My children feel free to do any one of these in the right way, also they show no great love for any of them except as an occasional pastime. My sister has taken a different stand and positively forbidden them to her children. They are disobeying her constantly, going from home for such amusements, showing much more of a desire to go to excess with them than my own do who are not forbidden. Do we not see through life that the forbidden pleasure is always the one most desired?

—Selected.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

VII.—HILDEBRAND.

Between Charlemagne and Hildebrand there is a space of more than two centuries. This is one of those periods of history which do not produce exceptionally striking personalities but are crowded with events of the deepest significance for future years. To consider this period adequately we should have to present much detail. Much would have to be said about the controversy over the adoration and worship of images and pictures, a veneration which naturally developed with the growing use of symbolism in the Church, about the doctrines of Transubstantiation and Predestination, about what are known as the Forged Decretals of Isidore which assert the supremacy of the Church and the Pope as its Head over all secular authority, and about corruptions in Empire and Church and the struggle of the one against the other through alternate victory and defeat. But at the end of this period a man arose who was drastically to reform the corruptions of the Church and to assert through the force of his personality the power of the papacy over kings and emperors.

This man was Hildebrand. He was the son of Bonizo, a man who may have had some ecclesiastical position, if we judge him in connection with his relations—the legend that he was a carpenter is unsubstantiated—and was born in the Tuscan village of Rovaco. He was probably educated at Rome, in the abbey St. Mary's of the Aventine. His exceptional ability was discovered early, and, entering into the service of John Gratian, archpresbyter of the Church S. Giovanni, who became Pope Gregory VI., the way of preferment was open to him. On the fall of Gregory, he went to Clugny, where he was appointed to accompany to Rome the pope-elect Bruno, whom history knows as Leo IX., one of the most active rulers the Church ever had. He is described about this time, at the age of twenty-nine, as a young man small in stature and ungainly, with a feeble voice and dull complexion, but with an eye of fire and a mind of restless activity and uncommon penetration. Such then was the man who became the principal officer of the papacy and the chief power behind the papal throne. Five popes were to follow before his election as pope; but this, in recognition of his services to the Church and his indisputable power, was to be effected in a remarkable manner. At the obsequies of Alexander II., performed in the Lateran Church, a great crowd pressed into the building, crying, "Let Hildebrand be bishop." Hildebrand strove to calm the multitude, when a cardinal thrust himself forward. "Brethren," he said, "ye all know how since the days of Leo IX Hildebrand hath exalted the holy Roman Church and delivered our city from bondage. As it is impossible to find a better man, or, indeed, his equal, we elect him who has been ordained in our Church, and is well known and thoroughly approved among us." Thereupon Hidlebrand was dragged to the Church of St. Peter in Vincoli and elected pope as Gregory VII.

His main aim was the removal of the corruptions of the Church, notably simony or the purchase of benefices—even his good friend Gregory VI. had bought his great office—and incontinence. Secondarily, but more noticeably by historians, he endeavoured to free the Church from secular patronage. He contended for the appointment of all Church officials by the Church itself, a drastic piece of disestablishment which was to effect the papal supremacy over political kingdoms. In this latter connection there was an event which stands out among famous and oft-quoted episodes. The severest struggle of Gregory VII. for absolute power was with the emperor Henry IV. Henry had ignored a proclamation of the pope respecting investiture, and had defied him. An attempt on the life of the pope had been made during his celebration of mass, which would have succeeded had not the would-be assassin slipped in the delivery of the blow, missing the pope's head but gashing his breast. Henry had brought scandalous charges against him, and had even gone so far as to demand in high terms his deposition. Gregory replied with an edict of excommunication. Henry, deserted on every side, was compelled as a penitent to travel to Canossa, where Gregory had retired, there to make his peace with the Church. For three days, amid the frost of January, he stood with bare feet and in sackcloth at the forecourt of the castle, awaiting Gregory's invitation to enter. Then, crying, "Spare me, holy father, spare me," he flung himself at the pope's feet, and piteously pleaded for the removal of the ban. This was the climax of Gregory's success, but the violence of the incident reacted against Gregory's popularity and power. He had, however, virtually established the principle of papal supremacy.

ENGLISH UNITARIANS.

The London "Echo" spoke of the Unitarians of England as follows: "Though their numbers have not been large, yet it is hardly too much to say that their views have permeated all the religious bodies, and there has been no great movement in the direction of social and political liberty in which Unitarians have not played a leading part. They were foremost in the emancipation movement; were pioneers in nursing the sick on the field of battle; in starting ragged schools among the poorest of the people; and wherever injustice or cruelty reigns, whether in high places or low, their voice has been heard denouncing it without fear.".

"When there was any good to be done in which I wanted help, I knew I could always rely upon the Unitarian young men of Manchester. What I like in Unitarians is that they don't make their faith and their works distinct. —Richard Cobden.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

EVILS OF ALCOHOL.

"Speaking from his own experience he thought that, in addition to a great amount of crime being attributable to drink, the crimes thus committed were of the most repulsive kind with which one had to deal. If they could imagine the country being made sober for a year, he undertook to say that the police would have comparatively little to do, and that the prisons would be scarcely half full."—Mr. Justice Lush.

"You may say this from me, that of the crimes of violence, including especially offences against women and children, almost all of them, so far as they come before me are practically the result of excessive drinking."—Mr. Justice Darling.

"The shortest way of shutting up half our gaols, and diminishing the mass of our criminal population, would be to make England sober. Persons occupying the position which I have the honour now to fill should call attention to a fact, which is unquestionably the fact, that drunkenness, whatever its morality may be, tends to crime, and increases the expenditure of the sober people of this country."—Lord Coleridge.

"Public-houses are national centres for the distribution of disease."—Dr. C. W. Saleeby.

"There has been every reason to suspect that public houses are centres of infection. Innkeepers and their servants form a class among which phthisis is rife. The death-rate from phthisis bears a rough correspondence for the main divisions of the City to the number of public houses per 1,000 of the population."

"It is curious to note the fact that the percentage of tuberculosis among the Jews living in London is less than half of that of the general population living under similar conditions; and curious, too, it is to trace out the main reason for this, which is not healthier environment nor superior hygienic conditions, but the fact that the Jew is not so much of a drinker as his Gentile neighbour, his bodily tissues being thus less under the vitality-depressing and tubercle-inviting influence of alcohol."

—The Medical Officer of Health for Manchester.

"I do not believe that alcohol in any form ever has or ever will do any good. I am now 60 years old, and since I have entirely given up wine, spirits, and beer, I find I can do as much work, or more, physically and mentally, than I could when I was thirty." "I am always well, always cheery, laugh at the 'downs' of life equally with the 'ups,' and always feel fit and in condition."—Admiral Lord Charles Beresford.

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the blessed are.

—Henry Van Dyke.

The Heavenly Country.

"I know not whether it is, O my brothers and sisters, that as I get older my eyes are more fixed upon that which lies before me than they used to be. I know that, from year to year, I have taken such part as I could in the active, living present; I know that I have felt myself in sympathy with the varied activities that are going on about me for the betterment of the world, and for the enrichment of humanity; but I also know that, from day to day now, my eyes seem to be fixed more and more upon that which is Infinite. Perhaps this is the attitude of all religious souls. Not forgetful of the past; not unmindful of its memories and teachings; not unthankful for its mercies,—nay, for its boundless benedictions; but finding the fulness of life in the future rather than in the past. There have been times when I have had doubts about that, when I did not seem to realise the other country—the Heavenly Country; but for a long time past all these doubts have been dissipated by the sunlight of God's great revelations to me; and the sense of the Future Life, the sense of the Heavenly Country, has grown stronger and intenser and deeper and holier from day to day, until now it seems to me to be but the merest transition to pass from Now to Eternity, from To-day to To-morrow—no great gulf intervening, but the soul entering simply, through the gateway, which we call "Death," into the Sunny Land, where joys abound, and the light is revealed, and the glory of God is made more abundant. I must be set down as one who expects and believes in the "Better Country," and whose steps are resolutely set towards that Country. And I hail you as Fellow-Immortals—whether you know it or not—I hail you as Fellow-Immortals who are moving forward toward the same divine realities; and you shall find an entrance into the City of God, where all sorrow shall be over, and where God shall give to you the fruition of all your desires."

—Rev. J. C. Street (from a Sermon on "The Better Country," preached at Birmingham, 1894).

A RAPT ENTHUSIAST.

Thomas Clarkson was toiling earnestly for the emancipation of the slaves and for the abolition of the slave trade, and William Wilberforce called upon him one Sunday morning and found him immersed in his everlasting correspondence and labouring at it. "My dear Clarkson," said Wilberforce, do you ever remember that you have a soul to be saved?" And Clarkson said, "My dear friend, I can remember nothing now but those poor negroes." It was the answer of a rapt enthusiast, who forgot self in the desire to save others, in which his own soul was certainly more safe than if he selfishly worried about it.

LEAGUE NOTES received from Miss H. B. Herford have unaccountably gone astray in the post, or at the printers.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

February 1 is called the festival of S. Ignatius, the reputed writer of certain epistles which have been, and still are, the subject of much controversy. We have very little real information concerning S. Ignatius. On this day, in 1811, a lighthouse was opened on the celebrated Inchcape rock, where formerly a bell had been provided. Many children learn a piece of poetry concerning this bell. Micaiah Towgood died on Feb. 1, 1792; he was an active Nonconformist minister, the author of many works, and he appears to have developed Unitarian views (see Dictionary of National Biography).

Feb. 8 is marked with the birth of Mary, the daughter of Henry VIII., in 1516; of Samuel Butler, the author of Hudibras, in 1612; and of John Ruskin in 1819. The same day saw the execution of Mary Queen of Scots at Fotheringay Castle, in 1587.

Feb. 15 is the day on which a nun named Moult made her escape from a convent in 1909. She afterwards wrote a book giving an account of her life. A somewhat similar book was published some years previously by a lady called the Nun of Kenmare. These books throw some light on convent life. Sir Frederick Treves was born on Feb. 15, 1853; and some authorities give the day as that of the birth of Galileo, the astronomer, in 1564; while others place his birth three days later.

Feb. 22 was the birthday of George Washington, in 1731, and of J. R. Lowell in 1819. The Rev. Sydney Smith, of repute as a wag, died on this day in 1845. In 1797 the French Government, wishing to get rid of 800 convicts, packed them in ships with about as many soldiers and sent them across the channel. They landed near Fishguard in Wales on Feb. 22, and being left there by their ships they promptly surrendered.

The Wide World.

In November last was held in Boston, U.S.A., a meeting which has been called erroneously the "First Unitarian Missionary Conference," to consider the duty of Unitarians in Foreign Mission work. The orthodox have opened their eyes at the event as if Unitarian Foreign Missions were absolutely new. In England we have had a British—and Foreign—Unitarian Association ever since 1819, nearly a century ago, which has always had some foreign mission work going on in India and other parts of the world. But now that more widespread attention is being aroused to the fact that we are interested in such work public curiosity shows itself in some funny ways. A press reporter interviewed Rev. Dr. S. A. Eliot in Boston, and learned that our attitude towards what are called pagan religions is very different from that of the orthodox. "We have no interest whatever," said Dr. Eliot, "in the old idea of carrying the gospel to the heathen. We do not sympathise with the motives which are behind the traditional appeal for foreign missions. . . We do not care to invite people out of one superstition to another. We believe that the heathen have much to tell us."

Concerning the plea that "there is so much to do at home," one of our exchanges, "The Unitarian Advance," says: "We evade our responsibility to foreign fields in order to pay strict attention to the domestic field; and lo, what have we to brag of here at home? Everybody else knows that zeal for foreign missions never abates zeal for home missions, but rather heightens it; that foreign missionary fervour is the best tonic for home work."

The Canadian Unitarian Conference established last October 20th, at Winnipeg, has been made representative and inclusive of every Unitarian Society in Canada from Montreal to Vancouver. The secretary is the Rev. Horace Westwood, of Winnipeg, and the president is Dr. Milton F. Hersey, of Montreal.

A CHANGE FOR THE BETTER.

What a change for the better has come over the orthodox world. When I was a student, not so long since, I took a service in a church connected with the great Methodist Church. I may say it was neither in a Wesleyan nor a Primitive nor a Free Methodist Church. In either of these divisions of Methodism the thing could not have happened. But when I looked through my hymns I found one with the lines:

"The Unitarian fiend expel,
And drive his doctrines back to hell."

An old, wizened man, with a face which seemed to have been sharpened by arrogant ignorance, gave me the hymns. I asked him if he knew anything about Unitarians and fiends. He said that he knew about fiends. "But what about Unitarians?" I said. "Why I don't know nought about them," he replied. And so I told him about Joseph Priestley, and Channing, and Longfellow, Martineau, the Rathbones, the Gaskells, and the Holts. He said: "I don't think we'll have that hymn." He thought a while, and shouted: "I don't think it should be in any hymn-book. It isn't praise, it's ill-nature." Of course, he was not a literary person, as my readers will realise. But he had unconsciously spoken words which lifted him into the fellowship of the Elect, of those who see the face of God and who know the meaning of humanity.

—Rev. F. A. Russell (Congregationalist).

A SINGLE MIGHTY WORD.

Every great teacher or leader lays stress on some single word of might—the key, as it were, to his position. Buddha's great word was "renunciation"; Zoroaster's, "purity"; Menu's was "justice." The key to Confucius is "moderation"; Moses emphasised "law"; Plato, "harmony"; Socrates, "reason." The strong word of Epictetus was "self-reliance"; of Marcus Aurelius, "self-possession." But Jesus gives us the key to the inner chamber of his heart in a single, mighty, sweet word—"love."

The Unitarian Reason Why.

2.—WHY DO YOU BELIEVE GOD IS A PERSON?

You believe that God is a Person.—Why?

You cannot worship a vague indefinable something named Energy or Force; you feel you need something more than an atmosphere to love, honour and obey; so you crave for a Being who is personal and who enters into personal relations with you.

But that is scarcely a sufficient reason why you believe that God is a Person.

You believe that because the creative power called God reveals those qualities and attributes which constitute personality: intelligence, will and love.

Man is a person because he can think and plan and create; he can will and act and execute; he can love other persons. If these qualities make man a person, God who created man must possess in Himself what He has put into man, viz., all the personal attributes. You believe therefore that He is a person.

Yes, but He is the perfection of all the personal qualities, perfect in mind, in will, in love. But man is only in the early stage of personality; as he grows more into the likeness of God he will become more grandly and more completely a person. As it is he possesses the germ of infinity. Man's thought reaches out to all the world and cannot be measured. His personal influence goes into every quarter of the globe and touches powerfully many generations like that of Isaiah, Jesus, and Shakespeare. Therefore, because man can be a person and yet have his thought and influence in many places at once imperfect as he is, you can believe that God can be a person present by His thought and will, His influence and love in all places, caring for all men, working ever for their good.

You can serve, obey, worship God the more, because you believe that He is a personal Being who enters into personal relations with you.

A MISSIONARY CALL.

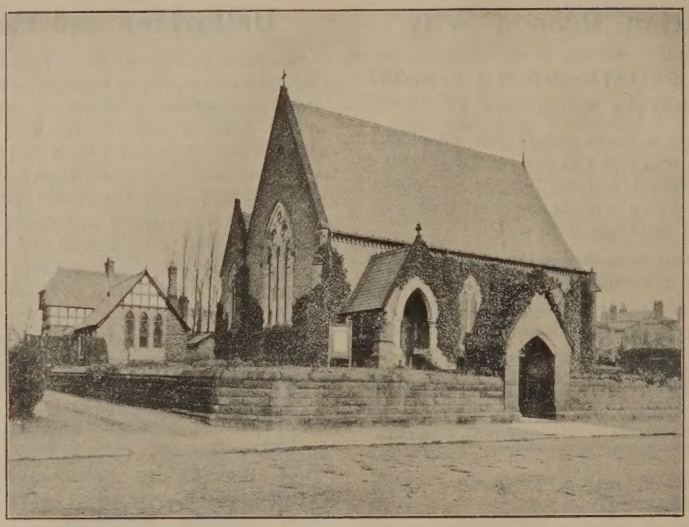
Unitarians in the absolute security of their faith, in their serene belief in the integrity of the universe, and in their confidence that in the long run God will manage his universe quite as well as any ecclesiastical establishment can manage, forget the possibilities of their own usefulness. They sometimes fail to take note of the anxiety and fear and misery of those of their fellow citizens who honestly accept the teachings of the past regarding a lost world, a depraved soul, and the lurid possibilities of a future hell. Every person who has had experience in Unitarian Missionary work knows with what unspeakable satisfaction the assurances of our faith are received by such people. And in this present time we should renew our interest in the missionary efforts that are being put forth by our national organisations.—(From 'Unitarian Word and Work,"—U.S.A.).

Unitarians and Heretics.

Some years ago when the Rev. H. Fisher Short was at Aberdare he spoke at a denominational meeting on "Our Indebtedness to Heretics," and said that they owed to heretics nearly everything which made life worth living. By their creeds and articles and confessions of faith, men had tried to fix the limits of knowledge and prevent the continuous manifestations of God; but the heretic had disregarded these false boundaries. He had followed the star of Truth. In the spheres of science, philanthropy, and religion they were immensely indebted to heretics. Again, the greatest achievement, the profoundest discovery, the most illuminating idea of the nineteenth century, may be expressed in the great word—Evolution. Even religion had been compelled to bend before it, and theologians now even spoke of the evolution of the idea of God. Such lights of the Church of England as Archbishop Temple, Bishop Gore, and Archdeacon Wilson, were avowed Evolutionists. And to whom did they owe this great factor of our thought and life? Not to "orthodox" Christians. The honour belonged to Charles Darwin and Alfred Russell Wallace, and for its development to Huxley, Tyndall, and Spencer—heretics every one Slavery was abolished largely through the labour and sacrifice of unbelievers. Sunday schools were started by Rev. and Mrs. Lindsey before Robert Raikes began his work. Ragged schools owed their origin to John Pounds. Slum or Domestic Missions were first founded by Dr. Tuckerman. Good Mary Carpenter was the cause of Reformatories for boys. The name of Florence Nightingale must be coupled with the inception of ambulance work in the Army. This list could be extended, but what has been recounted represents no small debt which humanity owed to unbelief. In religion, heretics had especially made manifest the work of God. To heretics they owed the Free Churches, an open Bible, and colleges where theological instruction and learning were alike unfettered. All this was inspiring to them who were striving to continue the work of these great souls, whom the churches called heretics. Upon them was laid a mighty trust. Their churches were the freest of the Free Churches; their Gospel—which they owed to the greatest heretic of the ages, namely, Jesus of Nazareth—was the message for which the world was hungering and thirsting. Let them, therefore, support their churches and proclaim their message with courage and sincerity, and the glorious cause for which they stood could not fail.

THE BEST HYMN.

Rev. Dr. Washington Gladden said in a recent number of the "Congregationalist":—"The largest number of the best hymns written within the past twenty-five years have been written by Unitarians." This answers the question whether Unitarianism is a deep and living faith or not. Does a superficial religion write the devotional literature of an age?



Dunham Road Chapel, Altrincham.

The Altrincham congregation dates from 1814, and it has recently had a successful "Centenary" Bazaar. Land was secured, and on September 8th, 1814, Shaw's Lane Chapel was opened "to be used as a place of worship for the service of God by Presbyterians." This edifice was 'a simple but not inelegant structure," built at the cost of the congregation, opened free of debt, and endowed by Mr. John Worthington to the extent of £1,300.

The fact of there being a congregation already sufficiently numerous and wealthy to pay for the erection of this chapel and to open it free of debt indicates that it was in some sort of existence previously. The members consisted, no doubt, of families formerly connected with Hale Chapel, who felt the need of a meeting house nearer to their homes. The Rev. Robert Harrop already minister at Hale, for 45 years, become joint pastor of Hale and Altrincham in 1814, lived 20 years longer, and died beloved at the age of 91. The ministers who followed were: Rev. W. Sevons, 1816-19; Rev. Charles Wallace, 1819-53, Rev James Whitehead, 1856-59; Rev. G. B. Brock, 1861; Rev. John Gammell, 1862; Rev. Andrew Creery, 1863-68; Rev. E. S. Howse, B.A., 1868-1882; Rev. J. E. Odgers, M.A., 1882-92 (Assistant Ministers: Rev. F. K Freeston, 1886-88; Rev. Hubert Clarke, 1892); Rev. A. W. Fox, M.A., 1894-1897; and the present minister, Rev. Dendy Agate, B.A., who settled, 1898.

During the occupancy of Shaw's Lane Chapel, evening service was commenced, 1864; the "Common Prayer for Christian Worship," was adopted in 1866; in 1869 the chapel was felt to be too small and the question of its enlargement was considered with the result that it was decided to erect a new chapel in a more advantageous situation. Ultimately a site was secured in Dunham Road, and the present chapel erected at a cost of £3,054, and opened, December 18th, 1872. The old chapel at Shaw's Lane was sold for £700, the graveyard closed and the remains were taken to the Hale Chapel burial ground.

In 1875 the small schoolroom and chapelkeeper's house were built, costing £1,200, and the boundary wall was erected. There were then only some 50 scholars. In 1883 Mr. James Worthington made the congregation a gift of an organ. . . A stained-glass window commemorating the gift was placed in the chapel, by subscription, and the screen added, 1889; the large schoolroom was built, 1884, for £1,100, on land given by Mr. Worthington. In 15 years nearly £6,000 had been raised. Three stained-glass windows were placed in the chancel, 1896. By the will of Mr. C. C. Dunkerley, a bequest of £500 for the purpose, in 1898, made the erection of a parsonage possible, which was done at a cost of £1,365, defrayed by the Dunkerley family, an additional £605 being raised by the congregation for land, garden, boundary wall, outbuildings, and decoration.

In June, 1877, the two congregations of Hale and Altrincham decided at a joint meeting, to separate. From 1814 to this time they had both continued under one ministry. From 1877 to 1885 the Altrincham congregation contributed an annual sum to assist the mother Church at Hale, and the two congregations have continued on cordial terms with each other.

There is now a very flourishing Sunday School. Other connected institutions include the Social

Union, Evening Classes, Band of Hope, Young People's Guild, Ladies' Aid, etc. There is a good voluntary Chapel Choir. Many of the wealthier supporters of the chapel have been lost by death and removal, but the earnest spirit of the congregation and school combined, makes up largely for the lack of richer members. Weekly offertories commenced, 1910, as a practical aid to chapel income, and a Ladies' Committee has raised £156, cost of complete re-decoration and re-furnishing of the chapel. There is much loyal and devoted service manifested, and the members are well represented in local public activities. The Presbyterianism of the founders has become lost in the modern Unitarian Faith of the congregation as it is to-day.

By the Centenary Fund, and the Bazaar, held Nov. 27-29, 1913, the aim of raising £1,000 was more than realised, and consequently the objects in view, viz.: The enlargement of the schoolroom by the addition of new classrooms and offices, and the redemption of the chief rent on the chapel property, will fittingly commemorate the Centenary of the opening of Shaw's Lane Chapel. (Particulars mainly from Bazaar Handbook.)

A True Church.

"I will give place to no man in true love to a true church; to some common home where men and women meet who are drawn together by a mutual love; where they can no more help meeting than our children can help rushing home from school; a sort of divine brotherhood, in which every man feels some sorrow when trouble falls to any, and a common interest in each great joy; a church so true, that if you dishonour one, you dishonour every one, and that any man may be sure his good name is safe while one is within earshot who worships in that place; a church where great reservoirs of power are filled full and held ready to be poured out whenever the true occasion comes to open the floodgates for God or man, and yet where there is such a continual overflow, that the store is kept sweet by its own generous flowing; a church where whatsoever things are true are welcome, and where there is such a constant deepening of spiritual life manifested in the devout utterances of all prayers and praises, that every man is lifted nearer heaven at his need than he could hope to be by solitary meditation."

—Robert Collyer.

IF ALL WERE LIKE ME.

If all the scholars were just like me,
What sort of a school
Would our school be?

That is poor verse, but very good sense. It might, for grown-ups, be varied in this way:—

If all the members were just like me,
What sort of a Chapel
Would our Chapel be?

We Deny Because We Believe.

The Unitarian movement is something more than a protest against the creeds of Christendom. If we destroy the old house of worship it is to build on firmer foundations a grander temple. If we criticise a long-cherished belief it is to create one more in harmony with the truth of things and more productive of personal righteousness. We deny the less that we may affirm the greater. When Luther laid down the heavy load of medieval superstitions he had more power than he possessed before; he possessed himself with freedom to use his strength in more fruitful fashion. The lad who goes away to school loses the petty notices of his neighbourhood, but he gains the light and glory of a broad horizon.

Our affimations of religious truth may seem very harmful to piety when first heard by many people, because apparently destructive to their long-cherished opinions. But let it be remembered that it is impossible to preach salvation by character without sweeping aside the theory of sacrificial atonement. To proclaim that God is a divine Father to all his children is a larger and more positive view of Providence than the theory of Calvin; and yet, it is absolutely destructive of Calvinism.

It is sometimes carelessly said that we believe little and that our teaching is negative. We do reject many things long considered necessary to salvation, but we do this because we really believe vastly more than our fathers did. We are not living in the eclipse but at the dawn of rational faith. We believe so absolutely in God as goodness that we claim that more than a small fraction of mankind will be saved. We believe so profoundly in the moral law that we hold that only holiness is blessedness. We believe so mightily in the sincerity of Providence that we teach that it is a thousandfold better to bear our own cross than to hide behind the cross of Jesus. We believe so fully in human nature that we assert that it was capable of producing Jesus of Nazareth.

—J. H. Crooker, D.D.

TRY IT.

A famous English gardener once heard a nobleman say complainingly, "I cannot have a rose garden, though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses if pains are taken to prepare it. The poorest soil can be made rich."

It was a wise saying, and it is true in other places than rose gardens. Some people say, "I can't be cheerful," or "I can't be sweet-tempered, or "I can't be forgiving," as if they were not responsible for the growths in their soul garden because the soil is poor. But "any ground can be made fit for roses," and any heart can be made fit for the loveliest blossoms of character.

SUNDAY SCHOOL HELPS.

Psychology—for Sunday School Teachers

By FRANK H. DOUGHTY

II.

In the preceding paper it was pointed out that Psychology is the science of the mind. It is now necessary to know in somewhat fuller detail what we understand by the term "mind." To the question "what the mind really is" no answer can be given. The materialist here meets his Waterloo. It is in one sense the one fact which he cannot get over. Many are the shifts to which he is driven to maintain his realistic assumptions in the face of the overwhelming mystery of mind. Its organ is the brain, and so far as actual brain action is concerned the question is a purely physical one, and one that is open to research, and capable of indefinite expansion. But there is a further process by which physical movements become psychic, or mind processes, or in other words, by which physiological processes become thoughts. Every brain process results in a psychic process, as for example a thought, or a feeling conversely every mental process is the result of a modification in the brain. The distinction between brain and mind must be clearly made.

Huxley pronounced it "very necessary to keep up a clear distinction between these two processes," and proposes that "the one be called 'neurosis,' and the other 'psychosis.'" The neurosis is the brain process, and the psychosis the mind process. As to how the one becomes the other, Prof. Tyndall says: "The passage from the physics of the brain to the corresponding fact of consciousness is unthinkable. Granted that a definite thought, and a definite molecular action (neurosis) in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiments of an organ, which would enable us to pass by a process of reasoning from the one to the other." And here the problem is left, no later worker having suggested a solution, nor, it seems, being in any likelihood of doing so.

With the anatomy and physiology of the brain, we as teachers have little to do. They are interesting subjects, but of little practical value to us as teachers. Only in dealing with the questions of sensation, habit, and motor processes (and with the attendant and important subject of fatigue) do we approach the physiological aspect of the question.

With regard to the utility of this study to teachers, I must leave the reader to judge for him—or herself—as I have no space to enter into that question. My object all through these papers, indeed, is mainly to provide a guide for those who may wish to study the subject, and so I content myself with pointing out that a question is here involved.

A further point here arises, of some importance—namely, the scope of these papers, and this involves the larger question of the relation of the study of psychology to the art of teaching. The Science of Education is a distinct science, finding its materials in the sciences of Biology, Physiology, Psychology, Ethics (according to Herbart) Philosophy, and, more lately, Sociology. Though this be the case this does not mean that the teacher need be an expert Biologist, Physiologist, etc. What we want is to know what each science has to teach us with regard to the work we have in hand. This entails a process of "picking out" and entails the labours of a sort of "middleman" or translator.

One finds, of course, that specialists in each of the above sciences claim too much for their particular study. This is especially true of the psychologist. To counteract this undue prominence which has been given to Psychology, such eminent psychologists as Professors James, Miall, and Munsterberg have united in affirming that a real first-hand sympathetic knowledge of the individual child is far better than any amount of the most up-to-date psychological knowledge. And may I here emphasize that statement? A certain amount of knowledge of brain processes is a great asset. To encourage the beginner let me point out those words "certain amount" and add that the amount is small and elementary. As far as psychology alone is concerned then our work is slight. But there are other things more important to be learnt, that psychology cannot teach us; there are yet other things more important still—of paramount importance—which can be learnt from no book at all; and what these latter things are it behoves us well consider, for on them our success or failure as teachers chiefly depends. I refer to such things as sympathy, love, enthusiasm, and the subtle influences of personal influence and suggestion.

It necessarily follows that in these papers I am strictly utilitarian. And further, observing the small space which is at my disposal, the reader will easily understand my meaning when I say that my treatment of the topics will be more indicative than exhaustive.

WISE WORDS FROM FLORENCE NIGHTINGALE.

My own life shows how a woman of very ordinary ability has been led by God, by strange and unaccustomed paths. If I could tell you all, you would see how God has done all and I nothing. I have worked very hard and that is all; and I have refused God nothing, though (being naturally a very shy person) most of my life has been distasteful to me. I have no peculiar gifts; and I can honestly assure my young lady that she will soon be able to run the appointed course, if she will but try to walk. But most people do not even try to walk.

Surely woman should bring the best she has, whatever that is, to the work of God's world. No one has ever done anything great or useful by listening to the voices from without. You want to do the thing that is good, whether people call it suitable for a woman or not. Go your way straight to God's work, in simplicity and singleness of heart.

Lesson Notes on Unitarian Doctrine.

(By the Rev. J. PARK DAVIES, B.A., B.D.)

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday school teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in this January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations," Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement II. The TRUE WORSHIP is to think reverently of God; to commune with Him in Spirit and in truth; and to walk humbly in His ways."

(In connection with this Month's subject careful reading of Dr. Channing's address on 'Christian Worship" is strongly recommended).

FEB. 1st.—"OBJECT OF WORSHIP."

(Herford, pp. 20-25; Hall, Point VII). Scripture Reading, Luke iv., 1-12.

1. Hitherto we have been occupied with the origin and nature of the idea of God. Worship brings us to our practical relation with God. Having affirmed His existence it is only natural we should proceed to show how He has to do with us individually and collectively. To worship means literally to "adore," "honour," "reverence." In its wider sense the term covers all the phenomena of our religious life. Man has been called a worshipping animal. That means that he has always and everywhere stood in some practical relation with the deity. Possibly the three most prominent elements in worship are those of gratitude, admiration or love, and supplication.

2. As we saw that there has existed and still exists a large variety of conceptions of God, so we find that worship has centred round widely different objects. What is permanent in worship is not the object or form but the source whence the adoration springs. Evolution and change operate here as in all departments of human experience. We abandon one system only to adopt another. What would satisfy the deepest yearnings of one person would not more than mock the aspirations of him who is more highly developed. The one condition of true worship that applies to all without exception is sincerity. That is the reason why we can never long acquiesce in the traditions of men, but must be ever pressing on to the fuller truth of God.

3. It is in virtue of this law of progress and development that Unitarians strictly confine their worship to the one and only Supreme Being who is known by the name Father. Saints, prophets and martyrs we can respect and appreciate, but these we do not worship in the true sense of the word. It is here we cannot help thinking our simple faith is superior to what is popularly known as Trinitarianism. The latter leads inevitably to confusion. So that it is difficult to decide whether adoration is paid to the Father, the Son or the Holy Ghost. We avoid this entirely by directing our gratitude, admiration and supplications in the last resource to God the Father only.

FEB. 8th.—"MANNER OF WORSHIP."

(Savage, pp. 118 ff. Hall, Point XXX.) Scripture Reading, Matthew xv., 1-20.

1. It has already been pointed out that God may be approached from various standpoints and for different reasons. We may draw nigh to thank Him for past kindness or assistance, to express our praise and admiration for His wisdom and greatness as they are manifested in the scheme of Providence, or to petition Him for the continuation of His blessing in the future. In connexion with the latter there arises the further consideration of how to make the request in such a way as to ensure success.

2. The anthropomorphic element enters very largely into religion. As human potentates are not to be effectively placated or solicited with an empty hand so it was concluded that petitions to God might be profitably accompanied with some gift or offering. According to one view at any rate, this manner of reasoning accounts not only for the growth but also for the origin of the sacrificial system which has played such a prominent part in practically every religion the world has ever witnessed. The more pressing the occasion was the more valuable the offering became. There were brought to the altar not only articles of clothing and food and drink, but also animals and not rarely human beings themselves. To render the gift acceptable it was thought necessary not only to guard the quality but also the manner in which it was offered. Hence the rise of the Priesthood.

3. Someone has said that worship consists of two parts—the inward feeling and the outward expression.. It has often happened in the past that the latter was emphasised at the expense of the former. In the sight of God the disposition is more important than the act that is performed. The publican went down from the temple justified rather than the Pharisee. The great prophets taught the same truth in Israel and especially Micah, when he said: "Do justly, love mercy, and walk humbly with thy God." The culminating point of spiritual worship was reached with the declaration of Jesus "God is a Spirit, and they that worship Him must worship in spirit and truth." This change follows inevitably from the notion of the unity of God. According to this view He dwells in the heart within as well as in the world without.

FEB. 15th.—"AIDS TO WORSHIP."

(Rev. J. M. Lloyd Thomas, "Free Catholic Church" and especially ch. v. Hall, Points 45, 46, 47).

Scripture Reading, I. Cor. xiv., 20-33.

1. Most of the crude customs previously mentioned of which human sacrifice may be taken as the chief instance have been abandoned in the higher religions and especially Christianity. The few remnants that survive are only able to do so after they have been subjected to a thorough process of revision or transformation. Human beings, however, are still human, and if they are partly in the spiritual world they are also partly in the world of matter. As we mount a tower on steps of stone so our spirits may be assisted to approach the Divine presence through the tangible media of symbols. The one great requisite here again is sincerity.

2. Those of us who pride ourselves on being comparatively free from ritual and symbols are surrounded with more of them than we perhaps often imagine. We have our special times and places in which to conduct our worship. Sunday, fast days, church, chapel, music, painting, baptism, communion, sermon, prayer, lesson, benediction—to mention only a few that are most representative—are nothing but aids to conduct the soul to the Holy of Holies where God dwells. Some will go so far as to say that worship to be complete demands the presence of a mediator—on earth and in heaven. This, however, implies a view of God with which Unitarians are not in agreement.

3. Helpful as symbols and ceremonies may be and undoubtedly frequently are still we must be on guard against leaning too much in approaching God on the arm of flesh. The secret of true worship lies in the life within. Each individual ought to be diligent with the task of preparation in the secret chamber of the heart. Before we bring our gift to God's altar we have to be reconciled to our brother. Those who have not the Spirit of Christ are none of his. This all-important truth needs constant emphasising for without it worship soon degenerates into sham and hypocrisy. We must seek God in the Beauty of Holiness no less than in the holiness of beauty.

FEB. 22nd.—"USES OF WORSHIP."

(Savage, pp. 129 ff. Herford pp. 127-132). Scripture Reading, Psalm xix.

1. Apart from all considerations of utility, worship of God is a necessity of our essential nature. We long for communion with the Infinite when we have no consciousness of any requirement that can be defined more closely than the natural yearning of a child for fellowship with the Father.

2. Some, it is true, regard the attitude of a person engaged in worship as degrading and humiliating. Against this we must set the opinion and feeling of the great majority of mankind. Others again maintain that the advance of science and learning has rendered worship obsolete and unnecessary. This again is contrary to the experience of many if not most of the noblest souls that have enriched this earth.

3. The humiliation to which we subject ourselves in worship is the beginning of true exaltation. We acknowledge our own weakness and the supremacy of God. This is the primary condition of spiritual growth and development. Worship prepares us not only or even mainly for the life that is hereafter, but for the realization of the best of which we are capable now at the present moment.

4. By concentrating our mind and affections on God we are being gradually, although it may be unconsciously and imperceptibly, transformed from glory to glory into the same image. This is the true goal of our existence. "Ye, therefore, shall be perfect, as your heavenly Father is perfect."

Moral Lessons from Jesus.

By M. E. THACKRAY, B.A.

DOING GOD'S WILL. Matt. XII., 46-50; Matt. XXVI., 39-42.

Jesus felt more than anyone else had done that God is "Our Father," and loved to do his Father's will. Jesus felt that all who wanted to serve the same Father were of one family.

How pleasant it is when all in one family can join in the same plan or work Have you planned any little surprise together for mother or father for Christmas? If all work together it feels as if something were linking all into one grand whole. It is finer still when friends and companions can work with us to make a bigger "family." Sometimes it may be very hard to do our Father's will, but if we know it is His will we should still try and do it. We have none of us ever had such pain and anguish to bear as Jesus had, so let us be brave in bearing what may seem hard, and be ever ready to do what is right.

Perhaps a little boy thinks his father is unkind if he takes a knife away from him. Who knows best, the father or the little boy?

In the same way God knows what is best for us, although WE cannot always see the wisdom and love in God's actions as we should.

A PARABLE. WATCHING (Matthew xxiv., 42-47).

1. FAITHFULNESS IN WORKING. A poor servant requires constant supervision. A good servant is equally thorough and conscientious whether the master is watching or not. The former is always afraid of his master's sudden visits, for he knows that his poor work will be seen; the latter does not mind at what hour the master comes. We should strive always to work our very best and then we need not worry about the examination of our work or our life. "Whatsoever thy hand findeth to do, do it with thy might." We are all servants of God, and He requires good and faithful lives from us.

2. WATCHING BY WORKING. When Jesus said "Watch," he did not mean "Stand idly watching and waiting," or simply "Keep on the look out," but he meant "Always be prepared."

3. THE END OF LIFE. We may think of this as the special coming of our Lord. We do not know when it may be, but need have no fear if we are doing our duty.

Notes for Preachers and Teachers.

THE HOLY NAME.

Text: Matthew 6, 9. "Hallowed be Thy name!"

Hallowed means holy.

Let the name of God be holy.

Amongst the Jews the name was too sacred, too holy to be uttered. The substitute "Lord" was used so that the Holy Name should not be spoken.

How does a name become holy?

A man's name becomes respected, revered, loved, by love for the person whose name it is, as for a father, mother, benefactor, friend.

So the name of God is holy to those who revere and love God.

A good name, free from blemish, is holy.

He who has a good name is respected, trusted.

Who leaves a good name behind him, his memory is reverenced.

A name becomes sacred because of the sublime qualities with which it is associated.

A man or woman is called a saint because of beautiful, tender, and loving qualities of character. Holiness is wholeness, healthiness of soul.

If we think the best things of God; if we associate with him the perfection of all that is beautiful, right, true, and lovely; then the very thought of God calls up within us visions of the sweetest, the tenderest, the most beautiful things, and his very name, because associated with such grand and sacred qualities, commands our reverence and is to us the Holy Name.

We can make God's name holy to others by associating with it everything that is good.

Let his name in our minds never be connected with anything that is unworthy, with no belief that makes him less than a good man or a tender woman. Let his name be hallowed in our minds and hearts by associating with it nothing but that which is sweet and lovely.

Bible Problems.

(1) THE CREATION, IN GENESIS.

The first Genesis account of the Creation is given in Chapter 1, to verse 3 of chapter 2, inclusive. The second account is in chapter 2, beginning with verse 4. These two accounts are evidently from two different sources. They cannot be from the same writer. The Book of Genesis is a compilation of materials from various sources brought together and edited, which explains the fact of the two different accounts being in such close juxtaposition.

They contradict each other in the order of events. In (1) man is created last; in (2) he comes first. In (1) there are particulars of the creation of the great lights, of the waters of the firmament, and of days, and seasons, not mentioned in (2).

They contradict science in (1) by affirming the existence of light and of day and night before there was any sun; by stating that all the waters of the earth could be together in one place; by the existence of grass, herbs, and fruit-trees, previous to the creation of the great light which rules the day; and by declaring that God needed rest from his work; and in (2) by placing man upon earth before there was any vegetation and any other form of animal life; by stating that plants were created before they were in the earth and before they grew, and that man existed before woman.

These mistakes are due to lack of scientific knowledge in those far-off times, and to the fact that the writers could only suppose and conjecture. These creation stories are drawn from still more ancient mythology, and like all mythology,—the result of religious imagination.

They are certainly of value to us as records of what men thought in early times; as evidence of their belief in a Creator, of their conceptions of God and His ways.

THE BEST RESULTS.

It cannot be said too often that the great opportunity of the church and the ministry, and that which is most needed for the distress of the present time, is the care and culture of individuals,—the men and women, boys and girls, who in their collective capacity are the congregation and the church. To turn out in the course of a generation from two to half a dozen men and women capable of eminent public service will justify the existence of any church, and give to the minister the opportunity to bring about finer results than can be achieved in any other way.

—"Christian Register."

THE CLAIMS OF VIRTUE.

Nothing can be a substitute for purity or virtue. Man will always try to find a substitute for it. But let no man lay such flattering unction to his soul. The first and last business of every man, whatever be his station, party, or creed, is morality. Virtue, virtue, always virtue. The world is learning this by slow degrees, and when it has learnt it, theological squabbles will almost have ceased.

Rev. C. Kingsley.

Make yourselves nests of pleasant thoughts; none of us yet know what fairy palaces we may build of pleasant thoughts, bright fancies, satisfied memories, houses built without hands, for our souls to live in.—John Ruskin.

The soul's dark cottage, battered and decayed,
Lets in new light thro' chinks that time has made.
Stronger by weakness, wise men become
As they draw near to their eternal home.

Anecdotes and Illustrations.

THE OPEN WAY.

Maeterlinck relates the story of a bee, which after finding its way into a bottle struggled desperately to escape toward the sun through the closed end, ever failing to see the open way to freedom so near at hand. So, many sincere Christians find themselves in Churches with a closed end, the way to more light stopped by fixed creeds which are not permitted to be moved or changed. If they were in a free Church unfettered by dogma, they would still find definite faith and doctrine along with freedom to adapt them to new light, with fresh revelations of truth.

THE WAY OF TRANSGRESSORS.

"The way of transgressors is hard" is a very true saying. Henry Ward Beecher told of a man who used to steal all his firewood. He would get up on cold nights and go and take it from his neighbour's wood piles. A computation was made, and it was found that he spent more time and worked harder to get his fuel than he would have been obliged to if he had earned it honestly at ordinary wages. Dishonest people work much harder to please their own evil spirit than they would have to work to please God, and get much less real happiness.

TO THE THIN SKINNED.

An ancient nobleman had inscribed over the gates of his castle these words:

THEY SAY. WHAT DO THEY SAY? Let THEM SAY.—Which may well be commended to the consideration of all persons who are thin skinned in the matter of private gossip or public opinion.

THE POET AND SLANDER.

The poet Tasso was told that a malicious enemy spoke ill of him to all the world. Let him persevere," said Tasso, "his rancour gives me no pain. How much better is it that he should speak ill of me to all the world than that all the world should speak ill of me to him."

DESIGN AND GOD.

The celebrated physician, Galen, was said once to be atheistically inclined. But when he anatomised the human body, carefully surveyed its frame, viewed the fitness and usefulness of every part, the many indicated intentions of every little vein, bone, and muscle, and the beauty of the whole, he fell into a fit of devotion, and wrote a hymn to the Creator.

FOOTPRINTS OF GOD.

"How do you know," a Bedouin was asked, "that there is a God?" "In the same way," he replied, "that I know on looking at the sand when a man or a beast has crossed the desert—by His footprints in the world around me."

GOD IS ONE.

A little boy was asked: "How many Gods are there?" "One," he replied. "How do you know that?" "Because," said the lad, "there is only room for one, for He fills heaven and earth." Very sound philosophy. God is Infinite, and there is not room for two Infinites.

GOD, OUR FATHER.

God is not only as good as the best of all earthly fathers, but infinitely better. But if He were only as good we should have every reason to put our faith in Him. A little boy was helping his father to unpack some boxes of goods. His father took the parcels from the box and put them on the outstretched arms of the boy. "Don't you think you are already loaded enough?" said one who was standing by. "Father knows best how much I ought to carry, said the lad. This showed trust and confidence that his father in his love would not overburden him. Nor will God put upon us more than we can carry.

SUSTENTATION FUND.

Hon. Treasurer: RONALD P. JONES,
7, Stone Buildings, Lincoln's Inn, London, W.C.
Hon. Secretary: HAROLD F. PEARSON,
22, College Hill, London, E.C.

13th January, 1914

Sir,—It is hoped that it may be possible this year for the managers of the Sustentation Fund to enter upon the first part, at all events, of the work specified in the appeal for the special fund now being raised. By the first part of the work, I mean the raising of the stipends of all our duly qualified ministers in England and Wales to a minimum scale, subject to certain reasonable conditions as to the adequacy of the sphere of work and of local contributions.

I should be much obliged if, through your columns, you will permit me to ask the Secretaries of all congregations, which, being eligible, are likely to apply for a grant this year under the minimum scale scheme (excluding for this purpose those at present receiving grants from the Sustentation Fund or the British and Foreign Unitarian Association) to communicate with me before the date of the Managers' meeting on the 11th February next, and, at the same time, to inform me what stipends their congregations are, at present, paying. All such information would, of course, be treated by the managers as confidential.

I would remind your readers that the operations of the fund will extend in future to the whole of England and Wales, so that my remarks apply to the Northern as well as to the Southern half of this country.

The minimum scale to which I have alluded is for cities and large towns in England £175, for towns or populous places (a) in England £150, (b) in Wales £140, and for agricultural districts (a) in England £120, (b) in Wales £110.

It should be clearly understood that the information for which I am now asking is of an informal nature only. The time for making formal applications for grants will come later on.—Yours, etc.,

HAROLD F. PEARSON, Hon. Sec.

The Editor, "The Unitarian Monthly."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The Rev. J. T. Sunderland, now on a Unitarian Missionary tour, is in India after having visited Japan, China, and Manila. From "The Indian Messenger" we learn that he has been elected president of the All-India Theistic Conference.

The Rev. Albert Lazenby, of Lynn, Mass., U.S.A., formerly of Newchurch, Lancashire, England, and Glasgow, Scotland, has just been lecturing for six weeks in the Canadian North-west, as a Billings' Lecturer for the American Unitarian Association, making Edmonton, Alberta, his headquarters.

The new chapel at Victoria, British Columbia, was dedicated, December 7th. A new branch of the Women's Unitarian Alliance has been formed, secretary, Mrs. W. M. Croall, 2,706, Forbes Street, Victoria, B.C.

The British and Foreign Unitarian Association held a special meeting at Essex Hall, London, on January 14th, to welcome the secretary, Rev. W. Copeland Bowie, on his return from his Canadian Missionary tour, at which Mr. Bowie spoke on "Canada," Rev. W. Jellie on "New Zealand," Rev. Charles Hargrove on "A World-wide Movement in Liberal Religion."

The Rev. J. M. Lloyd Thomas contributed the leading Editorial Article in the "Christian Commonwealth" of Jan. 14th, on the Kikuyu controversy, in which he pointed out "the Peril of Unity" under dogma, citing the free non-doctrinal basis of the Unitarians as that of a true unity

Two Channing House School pupils have graduated B.A. at London University, Miss Dorothy Kingston and Miss Grace Powell.

The recent Burnley Bazaar proceeds at Trafalgar Street amounted to over £107.

Mr. and Mrs. F. D. Bowles, London, gave nearly eighty prizes to Sunday scholars at Hackney for attendance and good conduct, and their brother, Mr. J. J. Bowles, Blackpool, has given eighteen prizes to the Sunday scholars at South Shore, Blackpool.

Sales of Work realised at Lancaster £108, Rochdale over £200, Newcastle-on-Tyne (Bazaar) £313, Peckham £52.

Mrs. Frances Walton has left £150 to the Preston Unitarian Chapel to provide for the keeping of her family grave in order; £2,000 to Preston Grammar School; and £1,000 amongst local charities.

Mr. Ion Pritchard, president of the Sunday School Association, has sent a New Year's letter to every teacher in the Unitarian Sunday Schools on the roll of the Association, encouraging them in the work and in its real worth.

The Rev. Alx. Webster, late of Aberdeen, has published a book, "Memories of Ministry," which is autobiographical.

The ladies of the Bournemouth Congregation has presented its minister (Rev. V. D. Davies) with a pulpit gown.

The Rev. H. Fisher Short, on Jan. 4th, held a dedicatory service at Park Lane, Wigan, adding 50 new members, mostly young men and women to the chapel roll.

MINISTERIAL CHANGES.—Rev. W. E. Williams, resigned at Evesham, and appointed to the Unitarian Church, Auckland, New Zealand; Rev. H. C. Hawlians after farewell and presentations, Dec. 28th, at Framlingham and Bedfield, entered upon the ministry at Oldbury, Jan. 11th; Rev. A. Cunliffe Fox has had farewell presentations at Moss Side, Manchester, and entered on new ministry at Trim Street Chapel, Bath, Jan. 11th; Rev. J. McDowell, has retired from ministry, Trim Street Chapel Bath and received farewell presentations; Rev. H. R. Tavener has received a welcome at Willert Street, Domestic Mission Manchester; Rev. W. T. Davies, of Wakefield, has been appointed to Newport, Mon., commencing Jan. 18th; Rev. Chas. Roper, B.A., entered on his ministry at West Kirby, Jan. 11th.; Rev. Thos. Graham, of Lewin's Mead Domestic Mission, Bristol, appointed Home Missionary to the Church of the Messiah, Birmingham; Rev. J. Bellamy Higham resigned at St. Helens and received farewell presentation.

DEATHS.—Mrs. John Sale, Northampton, Dec. 16th, 83; Sarah Helen, wife of Rev. Douglas Walmsley, Windermere, Dec. 21st; Mr. Sydney Aspland, at Pasadena, California, Dec. 25th, 63; Miss A. M. Baker, Ilminster, Dec. 28th, 73; Eliza Jane, wife of Rev. W. G. Cadman, Gatley, Cheshire, Dec. 24th; Mr. W. E. A. Axon, LL.D., Manchester, Dec 27th, 67; Mrs. E. Walker, of Dewsbury, cremated at Leeds, Dec. 22nd; Mrs. Brass, Barnard Castle, Dec. 30th; Mrs. W. E. Taylor, Doncaster, Dec. 31st, 46; Mrs. Thomas Ashton, of Hyde, and Manchester, at Tunbridge Wells, Jan. 1st, 82; Mr. Henry Jevons, J.P., Liverpool, Jan. 13th, 88; Mr. Wm. Woolley, Gee Cross, Hyde, Jan. 13th, 58; Mr. Wm. Skeoch, Newcastle-on-Tyne, Jan. 5th, 30; Mrs. Benson Rathbone, Woolton, Liverpool, Jan. 9th, 83; Miss Ellen Thompson, at Childrey, Jan. 8th, 70.

A MOHAMMEDAN PRAYER.

"O God, if I worship Thee from fear of hell, send me to hell. If I worship Thee in hopes of Paradise, withhold Paradise from me. But if I worship Thee for Thine own sake, then withhold not from me the Eternal Beauty."

THE UNITARIAN ATTITUDE TOWARDS TRUTH is that of open-mindedness. It is the adoption of the scientific principle in religion. Facts are all-forceful, and nothing is more sacred than common sense. The Unitarian aim is the quest for reality in religion, and its spirit is intellectual to the truth self-perceived and self-proved.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

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FROM THE EDITOR.

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